

- 754 To determine the guilty sorcerer an inquest is held around the
 694 hammock of the ill person, or of the deceased, as the case may be. All
 residents of the maloca gather and wait for the members of the vic-
 tim's household to make the first charge. The charge is made and
 evidence is cited in terms of motive and of opportunity. The charge
 is either corroborated or refuted by any adult in the house, other
 names are mentioned, and the evidence is sifted. The entire dis-
 cussion is conducted in a loud and angry tone of voice, and arms are
 brandished menacingly. Again, we are dealing with the principle
 (754) that a serious accusation can be made only in anger. The role of
 the medicine man in the inquest is usually limited to stating his
 diagnosis of sorcery. He may offer a clue that the sorcerer is a man
 (622) from afar or nearby but rarely does he name the culprit. The head-
 man is usually the last to enter the discussion. He reviews all the
 evidence and presents his own verdict, which usually is, but need
 not be, accepted. After guilt has been established in this way, they
 decide how to act. It is not considered necessary to ask the accused
 if he can refute the charges.

WARFARE (bwaino)

- 721 People of intermarrying phratries often used to fight with one
 [615] another. It was less likely, however, for sibs that had recently ex-
 [614] changed wives to fight. Not too many years ago the *Djurémawa* from
 Querari killed Hühü, an old *Bahikiwa* who was then living at
 Guaracú. The headman assembled ten men, who went to the
 Querari, attacked a house of the *Djurémawa*, killed the occupants,
 and burned it down. The *Djurémawa*, it was explained, were on a
 plundering raid. When they killed Hühü and others in his house
 they carried off the young girls and even the chicha calabashes. One
 old man escaped to tell what had happened.

- Small-scale raids of this sort were apparently common throughout
 the Vaupés. Most attacks were to seize women, and some were for
 [614] revenge. Sibs of opposite phratries feuded, and on one occasion a
 [648] *Hehénewa* sib fought an unsuccessful war for mastery of the Cu-
 duuari; but the main fear of attack came from alien tribes, Cariban,
 Arawakan, and, in particular, Tucanoan Desanas. The Desanas
 raided the Cuduari annually during the dry season, when they could
 move overland and escape detection. During every dry season war
 [114] alarms spread along the river and the communities are on the alert.
 [723] I witnessed one such alert. The dogs had given the alarm toward
 evening and since Desanas had been reported, a defense was pre-